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Shams al-Islām Ibn Khamīs Husayn ibn Naṣr:

A SHORT ACCOUNT OF HIS LIFE AND WORK

— Shams ul Basar

Ibn Khamīs was one of the most learned scholars, but information regarding his life is limited. His full name was Abū ʿAbd Allāh Husayn b. Naṣr b. Muḥammad b. al-Husayn b. al-Qāsim b. Khamīs b. ʿĀmir¹ al-Juhanī² al-Kaʿbī al-Mawṣilī al-Shāfiʿī and he was called Tāj al-Islam.³ Al-Juhanī is a *nisba* to a village near Mawṣil, but also to Juhayna, a great sub-tribe of Quḍāʿa,⁴ al-Kaʿbī is a *nisba* to the tribe of Banū Kaʿb.⁵

Ibn Khamīs was born on Muḥarram 20, 466/September 20, 1073 in Mawṣil and died in 552/1157.⁶ He studied in *al-Madrasa al-Nizāmiyya* in Baghdād, which was built by Nizām al-Mulk in 457/1064-5 and started functioning in 459/1066-7. Abū Hāmid Muḥammad (b. Muḥammad) al-Ghazālī became a teacher there in 484/1091-2, and left the *Madrasa* in 488/1095. He was succeeded by his brother Abū al-Futūḥ Aḥmad b. Muḥammad al-Ghazālī.⁷

From the available sources it seems that Ibn Khamīs studied under these four teachers:

1. Hujjat al-Islam Abu Hāmid Muḥammad al-Ghazālī, who was born in 450/1058-9 or 451/1059-60 and died in 505/1111-12, a Shāfiʿī jurist, Sūfī and most prominent Muslim scholar, and the author of numerous books.⁸
2. Tarād b. Muḥammad b. ʿAlī b. al-Ḥusayn (al-Hasan) b. Muḥammad b. ʿAbd al-Wahhāb al-Hāshimī al-Zaynabī, al-Baghdādī al-Hanafī. Tarād b. Muḥammad al-Zaynabī was the chief of the Abbasids in Baṣrah, and an influential personality. He was a descendant of Zaynab bint Sulaymān b. ʿAlī b. ʿAbd Allāh b. ʿAbbās. He was born in 398/1007-8 and died in 491/1097-8.⁹
3. Abū Bakr Muḥammad b. al-Muzaffar b. Bakrān b. ʿAbd al-Samad b. Sulaymān al-Ḥamawī al-Shāmī *qādī al-quḍā*. He was born in 400/1010 and died in 488/1095.¹⁰
4. Abū al-Khaṭṭāb Ibn al-Baṭir Naṣr b. Aḥmad was said to be one of his teachers.¹¹ But it seems impossible, because Ibn al-Baṭir was born in 510/1116-17 and died in 600/1203-4).¹²

There is a confusion in the sources between two scholars, Abū al-Khaṭṭāb Ibn al-Baṭir Naṣr b. Aḥmad who was born in 510/1116-17 and died in 600/1203-4, and Abū al-Khaṭṭāb Naṣr b. Aḥmad b. ʿAbd Allāh b. al-Baṭrān al-Khaṭṭābī al-Bazzāz, al-Qāri² who was born in 398/1007-8 and was a prominent *muḥaddith* of that time.¹³ The names and titles of both these scholars are the causes of confusion. Ibn al-Jawzī mentions Naṣr b. Aḥmad b. ʿAbd Allāh b. al-Naḍr, who he says was born in 378/988-9 and died in 494/1100-1.¹⁴

All of the following are said to have been taught by Ibn al-Baṭir, but in every case their dates make this impossible or unlikely, given that Ibn al-Baṭir was not born until 510/1116-17.

1. Abū al-Ḥasan Muḥammad b. Ḥātim b. Muḥammad b. ʿAbd al-Raḥmān al-Tāʿī who died in 512/1118-19.¹⁵

2. Yaḥyā b. ʿAlī b. al-Ḥusayn al-Ḥulwānī, who was born in 450/1058-9 or 451/1059-60 and died in 520/1126-7.¹⁶

Ḥāshim b. ʿAlī b. Ishāq b. al-Qāsim, who was born after 450/1058-9 and died in 522/1128-9.¹⁷

4. Abū ʿAbd Allāh ʿAbd al-Raḥmān b. al-Ḥusayn b. Muḥammad al-Ṭabarī who died in 530/1135-36 or 531/1136-37.¹⁸
5. Abū al-Ḥasan ʿAlī b. al-Muṭahhir b. Makī b. Miqlāṣ al-Daynawarī who died in 533/1138-9.¹⁹
6. Abū al-Barakāt al-Mahdī b. Muḥammad b. Ismāʿīl al-ʿAlawī who lived from 483/1090-1 to 534/1139-40.²⁰
7. Saʿīd b. Muḥammad b. ʿUmar b. Maṣṣūr b. al-Razzāz who lived from 462/1069-70 to 539/1144-5.²¹

Ibn Khamīs lived from 466/1073 to 552/1157, and it is unlikely that he was a student of Ibn al-Baṭir who lived from 510/1116-17 to 600/1203-4. Undoubtedly Ibn al-Baṭir was a great scholar of his time, but it is also evident that at the time of his birth Ibn Khamīs was already at the peak of his life. Abū Bakr Muḥammad b. Saʿīd was a well known teacher before the birth of Ibn al-Baṭir. He learned *ḥadīths* from Ibn Khamīs and used to write them, the year of those writings was 511/1117-18.²² Apart from his age and his experience as a judge and teacher, he himself was a well-known teacher before the birth

of Ibn al-Baṭir. It is unlikely that Ibn al-Baṭir was a teacher of Ibn Khamīs.

It seems clear that neither Ibn Khamīs nor the other above mentioned scholars were students of Ibn al-Baṭir. Instead it might be reasonable to say that Ibn al-Baṭrān Abu al-Khaṭṭāb Naṣr b. Aḥmad b. ʿAbd Allāh al-Bazzāz al-Qārī²³, a great scholar in *ḥadīth* of that time, was the scholar who taught them.

Ibn Khamīs served as *qāḍī* (judge) at Raḥba Mālik b. Ṭawq, a town on the bank of the river Euphrates between al-Raqqā and Baghdād.²³ After leaving office he went back to Mawṣil and started teaching and writing. It is not known when he did so. One of his students, Ibn Abī ʿAṣrūn who lived from 492/1098-9 to 585/1189-90, started teaching in 523/1128-9,²⁴ and presumably Ibn Khamīs had been his teacher before then.

Ibn Khamīs' writings included *al-Mūḍih fī ʿl-farāʿid ʿalā madhhab al-Shāfiʿī*, *Manāqib al-abrār wa-maḥāsin al-akhyār* a work on the pattern of *al-Risālah al-Qushayrīyya*,²⁵ *Manāsik al-ḥajj*, *Akḥbār al-manāmāt*²⁶, *Minḥāj al-murīd fī ʿl-tawḥīd* and *Tahrīm al-ghība*.²⁷ According to al-Asnawī, he

himself had two of these works in his collection, one was *Minhāj al-murīd* and the other *Tahrīm al-ghība*.²⁸ Two of the works, *al-Mūdiḥ fī 'l-farā'id* and *Manāqib al-abrār wa-muḥāsini al-akhyār*²⁹ are extant in manuscript. *Al-Mūdiḥ fī 'l-farā'id* has only one known manuscript which is in the Chester Beatty Library Dublin³⁰ and *Manāqib al-abrār wa-muḥāsini al-akhyār* has two known manuscripts, one in the Zāhiriyya Library in Damascus³¹ and the other in the Maktaba al-Aḥmadiyya in Tunisia.³² It is narrated that Majd al-Dīn Ibn al-athīr has selected in his book *al-Mukhtār fī manāqib al-abrār*, the biographies of the companions and their followers from *Manāqib al-abrār* of Ḥusayn b. Naṣr.³³ Unfortunately none of his works have been edited before, and they therefore remain unknown to contemporary scholarship.

Al-Mūdiḥ fī 'l-farā'id:

I would like to present a summary of the main points of *Kitāb al-mūdiḥ*. The title page of the manuscript has the title *Kitāb al-mūdiḥ fī 'l-farā'id* and the name of the author Abū 'Abd Allāh al-Ḥusayn b. Naṣr b. Khamīs in seven lines different in proportions. There are other notes on the title page, including the name, Muḥammad b. 'Abd al-Wāḥid

al-Qūṣī, of one of two persons who bought the manuscript. The manuscript usually has 15 lines on each page with the exception of folio 2B, f. 4B, f. 7B and f. 68B which have 14 lines each, and f. 44A has 4 lines. f. 90B has 8 lines, three of these are related to the table of hermaphrodites. Folio 91A to f. 93A each have five lines of the table of hermaphrodites. f. 93B has 6 lines of text and three of the table of the hermaphrodites. The last page of the manuscript, f. 108B has eight lines, most of those are from the scribe in which he has mentioned his name as ʿAlī b. ʿAbd Allāh al-Shāfiʿī and the date of the completion of the manuscript as Rajab 699/March-April 1300. The other notes on the last page indicate the name of the other buyer, Shams al Dīn Muḥammad b. Yūsuf b. Muḥammad, who bought the manuscript in 841/1340-41.

The whole work is divided into two parts, part 1 and part 2, although there is no obvious reason for the division. Part 1 ends with *al-munāsikhāt* and part 2 begins with *ikhtiṣār al-munāsikhāt*. The contents of the whole work are as follows:

The practice of writing on the law of inheritance is based on the teaching of the Qurʾān, the practice of the Prophet and his Companions and the analogical

deductions of the competent authorities, i.e., *mujtahidīn*.

After this preamble the first topic is the importance of the law of inheritance as supported by the Qurʾān and Sunna of the Prophet and his Companions, along with the analogical deductions of Zayd b. Thābit and Imām al-Shāfiʿī.

The second topic is the bases of inheritance, the impediments to inheritance, the male and female sharers and residuaries.

The third topic is the exclusion of sharers and residuaries, and the assigning of fixed shares as specified by the Qurʾān.

The fourth topic is the actual allotment of shares and the seven rules.

The fifth topic is the doctrine of *ʿawl*, the residuaries in their order of priority, the entitlement of the father and grandfather, those male residuaries who inherit alone without sharing with their sisters, those who inherit along with their sisters, i.e., converting them into residuaries, parents and grandparents along with the

descendants of the deceased, and the different capacities of the father.

The sixth topic is the adjustment of cases so that the number of shares matches the number of heirs.

The seventh topic is the simplification of the process of matching the number of shares to the number of heirs, and the classification of the shares before their distribution.

The eighth topic is the alternative Baṣran and Kufan methods of calculation.

The ninth topic is the entitlement of the grandfather when he inherits together with brothers and sisters of the deceased, and *mu'ādda* in cases involving the grand father.

The tenth topic is to the entitlement of grandmothers and the derivation (*tanzīl*) of grandmothers.

The eleventh topic is *munāsikhāt* (cases with more than one deceased), the simplification of *munāsikhāt*, the simplification of cases and the

simplification of shares, and the distribution of *darāhim* in *munāsikhāt*.

The twelfth topic is the distribution of immovable properties, unknown quantities in estates, and the distribution of shares combined with debts.

The thirteenth topic is the entitlement of repudiated children, the inheritance of Magians, persons drowned or buried in collapsed buildings, missing persons, unborn children as potential heirs, and children who die at birth.

The fourteen topic is the inheritance of apostates, the inheritance of non-Muslims, homicide in inheritance, and marriage and divorce in sickness and in health.

The fifteenth topic is about hermaphrodites, the derivation (*tanzil*) of hermaphrodites, and *walā*²(clientage) and its various types.

The sixteenth topic is *radd* (proportional increase of specified shares) and distant kindred.

Ibn Khamīs discusses all the relevant and necessary aspects of inheritance law. The book is a most

important source of mathematical techniques and calculations, and can be helpful to solve very complex problems of the law of inheritance.

It is important to say that the writings of Ibn Khamīs were greatly influenced by his authority in Hadith, his juristic approach and his status as *qādī*. He generally makes no reference to any other authority, not even his immediate teachers, apart from his association with the Shāfiʿī School and reference to Zayd b. Thābit. He often ignores the narrators of Hadith either because the *hadīths* are well known or because of his own expertise in *hadīths*. All of his explanations show his authority in the field of *al-farāʿid*. He has adopted the same method of writing without references in *Manāqib al-abrār wa-mahāsin al-akhyār*.

Students of Ibn Khamīs

As a teacher Ibn Khamīs was instrumental in training a number of important experts in tradition, *fiqh* and mysticism. It was in the field of law and Hadith however, that he made his most significant contribution as a teacher. His students include the following:

1. ʿAbū al-Qāsim ʿAbd al-Malik b. Zayd b. Yāsīn al-Dawlaʿī al-Thaʿlabī. He was born in al-Dawlaʿiyya³⁴ near Mawṣil. He lived from 507/1113-14 to 598/1201-2 and was educated in Hadith by Ibn Khamīs.³⁵
 2. Abū Saʿd ʿAbd Allāh b. Muḥammad b. Abī ʿAṣrūn al-Mawṣilī *qādī al-quḍā* Sharaf al-Dīn. He lived from 492/1098-9 to 585/1189-90, and was educated in Hadith by Ibn Khamīs.³⁶ Ibn Abī ʿAṣrūn started his teaching at Baghdād in 523/1128-9.³⁷
 3. Abū al-Faḍl Yūnus b. Muḥammad Raḍī al-Dīn al-Irbilī, who died in 575/1079-80 or 576/1080-1, and was a well known jurist and teacher. He was educated in *fiqh* and other fields of knowledge by Ibn Khamīs.³⁸
 4. Yūnus b. Muḥammad b. Manaʿa Raḍī al-Dīn al-Mawṣilī, who died at the age of 68 in 579/1183. He was educated in *fiqh* by Ibn Khamīs.³⁹
- Abū Ishāq Ibrāhīm b. Naṣr b. ʿAskar, Zahīr al-Dīn, who died in 610/1213-4. He was educated in *fiqh* and Hadith by Ibn Khamīs.⁴⁰

6. Abū al-Futūḥ Muḥammad b. Muḥammad b. ʿAmrūk al-Bakrī, Ibn Muḥibb. He was educated in Hadith by Ibn Khamīs in 541/1146-7 at Mawṣil, and died in 615/1218-19.⁴¹
7. Abū al-Maʿālī Asʿad b. Yaḥyā b. Maṣṣūr b. ʿAbd al-ʿAzīz b. Waghāb al-Sulamī, a jurist known as al-Bahāʾ al-Sanjārī. He lived from 515/1121-2 to 622/1225-6 and was educated in Hadith by Ibn Khamīs.⁴²
8. Abū Ḥafṣ ʿUmar b. Shammās al-Khazrajī, who lived from 524/1129-30 to 600/1203-4. He along with other students was educated by Ibn Khamīs in Hadith and *Iḥyāʾ ʿulūm al-dīn* of Abū Ḥāmid Muḥammad al-Ghazālī.⁴³
9. Abū Bakr Muḥammad b. Muḥammad b. ʿAlī b. Ghiyāth, who died after 514/1120-1. He was educated in Hadith by Ibn Khamīs.⁴⁴
10. Abū al-Ḥasan ʿAlī b. Abī Maṣṣūr b. Makārim b. Aḥmad was educated in Hadith by Ibn Khamīs. He was born in 528/1133-4 and died after 592/1195-6.⁴⁵

11. Abū Bakr Muḥammad b. Saʿīd al-Irbalī was educated in Hadith by Ibn Khamīs in 511/1117-18.⁴⁶
12. ʿAbd Allāh b. Naṣr Allāh b. Abī Bakr b. ʿUthmān al-Irbilī was educated in Hadith by Ibn Khamīs at Mawṣil in 550/1155-6.⁴⁷

Other associates of Ibn Khamīs

1. Abū ʿUmar and ʿUthmān b. ʿAbd Allāh b. Muḥammad b. Muḥammad b. ʿAlī b. Ghiyāth said that they went into the *majlis* of Ibn Khamīs and saw Yaḥyā b. al-Qāsim al-Shahrūzūrī with him.⁴⁸ Yaḥyā b. al-Qāsim al-Shahrūzūrī died in 550/1155-56 and that gathering must have been before that year.
2. Abū al-ʿAbbās Aḥmad b. Muḥammad Khalīl al-Hadhbānī associated with Ibn Khamīs.⁴⁹
3. Abū al-Qāsim ʿAbd al-Muḥsin b. ʿAbd Allāh b. Aḥmad b. Muḥammad al-Ṭūsī. He lived from 538/1143-4 to 621/1224⁵⁰ and narrated from Ibn Khamīs.⁵¹

4. Ibn Khamīs himself narrated from Abū al-Ma'ālī Thābit b. Bundār b. Ibrāhīm b. al-Baqqāl.⁵² He died in 498/1105.⁵³

¹ Ibn Khallikān, Abū al-^cAbbās Aḥmad b. Muḥammad. *Wafayāt al-a^cyān wa anbā^a abnā^a al-zamān*, edited by Iḥsān ^cAbbās, Beirut: 1972.2, 139; Ibn al-Subkī, Tāj al-Dīn, *Tabaqāt al-Shāfi'iyya al-kubrā*, 4, 217-8; al-Asnawī, Jamāl al-Dīn, *Tabaqāt al-shāfi'iyya*, edited by ^cAbd Allān al-Jabūrī, Baghdād: 1970, 1, 488; Yāqūt b. ^cAbd Allāh al-Ḥamawī. *Mu^cjam al-buldān*, edited by F. Wustenfeld, Tīhrān: 1965, 2, 168; Ibn al-Mustawfī, Sharaf al-Dīn Mubārak b. Aḥmad. *Ta^ariḫ Irbil*, edited by Sāmī al-Ṣaqār, Baghdād: 1980, 2, 62-3; Ibn al-^cImād ^cAbd al-Ḥayī al-Ḥanbalī. *Shadharāt al-dhahab fī akhbār man dhahab*. Cairo: 1350/1931, 4, 162.

² Juhayna was the name of a town between Baghdād and Mawṣil attributed to a sub-tribe of Quḍā'a. Ibn Khamīs belonged to that tribe as well as to that town. (Yāqūt, *Mu^cjam al-buldān*, 2, 168; al-Sam'ānī, Abū Sa'īd ^cAbd al-Karīm b. Muḥammad. *al-Ansāb*, Ḥaidarābād: 1964, 4, 439; Yāqūt, *Kitāb al-mushtariḳ waḍ'an wa 'l-muftariḳ suq'an*, Baghdad: 1848, 116.)

- ³ al-Yāfi'ī, Abū Muḥammad 'Abd Allāh b. As'ad. *Mir'āt al-janān wa 'ibrat al-yaqzān*, Haidarābād: ND, 3,302.
- ⁴ Ibn Khallikān, *Wafayāt*, 2,139-40.
- ⁵ Ibn Khallikān, *Wafayāt*, 2,140.
- ⁶ Ibn al-Subkī, *Tabaqāt*, 4,217.
- ⁷ Ibn Khallikān, *Wafayāt*, 4,217; Sibṭ al-Jawzī. *Mir'āt al-zamān fī ta'rīkh al-a'yān*. Haidarābād: ND, 119-121; Ibn Ḥajar al-'Asqalānī, Ahmad b. 'Alī. *Lisān al-mizān*, Haidarābād: 1329/1911-2, 1,293-4.
- ⁸ Ibn Khallikān, *Wafayāt*, 4,218.
- ⁹ al-Ṣafadī, Khalil b. Aybak. *al-Wāfi bi 'l-wafayāt*, Damascus: 1953, 16,419; Ibn Taghrī Birdī, Yūsuf Jamāl al-Dīn. *al-Nujūm al-zāhira fī mulūk miṣr wa 'l-Qāhira*, Cairo: ND, 5,162.
- ¹⁰ Ibn al-Subkī, *Tabaqāt*, 3,86-7; Ibn Kathīr, 'Imād al-Dīn Abu al-Fidā, Ismā'il. *al-Bidāya wa 'l-nihāya fī 'l-ta'rīkh*, Beirut: 1966, 12,151; Kaḥḥāla, 'Umar Raḍā, *Mu'jam al-Mu'allifin*, Damascus: 1957-61/1376-81, 12,37.
- ¹¹ Ibn al-Subkī, *Tabaqāt*, 4,217-8.
- ¹² Ibn al-Subkī, *Tabaqāt*, 4,217-8.
- ¹³ Ibn Kathīr, *al-Bidāya*, 12,161.
- ¹⁴ Ibn al-Jawzī Abū al-Faraj 'Abd ar-Raḥmān. *al-Muntazam fī ta'rīkh al-mulūk wa 'l-umam*, Haidarābād: ND, 17,73.

- ¹⁵ Ibn al-Subkī, *Ṭabaqāt*, 4,67.
- ¹⁶ Ibn al-Subkī, *Ṭabaqāt*, 4,323.
- ¹⁷ Ibn al-Subkī, *Ṭabaqāt*, 4,320.
- ¹⁸ Ibn al-Subkī, *Ṭabaqāt*, 4,67.
- ¹⁹ Ibn al-Subkī, *Ṭabaqāt*, 4,284.
- ²⁰ Ibn al-Subkī, *Ṭabaqāt*, 4,316.
- ²¹ Ibn al-Subkī, *Ṭabaqāt*, 4,221-2.
- ²² Ibn al-Mustawfī, *Taʿrīkh Irbil*, 1,211.
- ²³ al-Ziriklī, Khayr al-Dīn. *al-Aʿlām*, Cairo: 1954-59, 2,286; Ibn Taghrī, *al-Nujūm*, 3,32.
- ²⁴ Al-Asnawī, *Ṭabaqāt*, 2,193-195.
- ²⁵ Ibn al-Ṣābūnī Muḥammad b. ʿAlī. *Takmila ikmāl al-ikmāl fī ʿl-ansāb wa ʿl-asmāʾ wa ʿl-aʿqāb*, edited by Muṣṭafā Jawād, ʿIrāq: 1377/1957, 7; The author of *al-Risāla al-Qushayriyya* is Abū al-Qāsim ʿAbd al-Karīm b. Hawāzin b. ʿAbd al-Malik al-Qushayrī.
- ²⁶ al-Ziriklī, *al-Aʿlām*, 2,286; Ibn Khallikān, *Wafayāt*, 2,139.
- ²⁷ Ibn Khallikān, *Wafayāt*, 4,66.
- ²⁸ al-Asnawī, *Ṭabaqāt*, 1,488-9.
- ²⁹ Brockelmann C. *Geschichte der arabischen literatur*, Vol. S.3, Leiden: 1943, hereon GAL SI 776.
- ³⁰ Chester Beatty Library Dublin, *A Handlist of Arabic Manuscripts*, catalogue no. 3898.

³¹ Sézgin Fuat, *Geschichte des arabischen Schrifttums*, hereon GAS, Leiden: 1979, I, 675; Brockelmann *GAL*, S1, 776.

³² Ibn al-Mustawfī, *Taʾrīkh*, 2, 62-3.

³³ Chester Beatty, *A Handlist of Arabic Manuscripts*, catalogue no. 3441.

³⁴ Al-Asnawī, *Tabaqāt*, 1, 513-4; Ibn al-ʿImād, *Shadharāt*, 4, 336.

³⁵ Ibn al-Ṣābūnī, *Takmila*, 200.

³⁶ Ibn al-Ṣābūnī, *Takmila*, 102.

³⁷ al-Asnawī, *Tabaqāt*, 2, 193-5.

³⁸ Ibn al-ʿImād, *Shadharāt*, 4, 336.

³⁹ al-Dhahabī, Muḥammad b. Aḥmad b. ʿUthmān. *Kitāb al-ʿIbar fī khabar man ghabar*, edited by Ṣaḥāḥ al-Dīn al-Munajjid, Kuwait: 1963, 4, 238.

⁴⁰ Ibn Khallikān, *Wafayāt*, 1, 37-8.

⁴¹ Ibn al-Ṣābūnī, *Takmila*, 291.

⁴² Ibn al-Subkī, *Tabaqāt*, 5, 50.

⁴³ Ibn al-Mustawfī, *Taʾrīkh*, 1, 63.

⁴⁴ Ibn al-Mustawfī, *Taʾrīkh*, 1, 83.

⁴⁵ Ibn al-Mustawfī, *Taʾrīkh*, 1, 167.

⁴⁶ Ibn al-Mustawfī, *Taʾrīkh*, 1, 211.

⁴⁷ Ibn al-Mustawfī, *Taʾrīkh*, 1, 369.

⁴⁸ Ibn al-Mustawfī, *Taʾrīkh*, 1, 251.

⁴⁹ Ibn al-Mustawfī, *Taʾrīkh*, 1, 373-4.

⁵⁰ Ibn al-Ṣābūnī, *Takmila*, 181.

- ⁵¹ Ibn al-ʿAdīm, Kamāl al-Dīn ʿUmar al-Halabī. *Bughyat al-ṭalab fī taʾrīkh Ḥalab*, edited by Suhail Zakār, Damascus: 1408/1988, 1,95.
- ⁵² Ibn al-ʿAdīm, *Bughyat al-ṭalab*, 1,95.
- ⁵³ al-Dhahabī. *al-ʿIbar*, edited by Fuʾād Sayyid, Kuwait: 1961, 3,351.